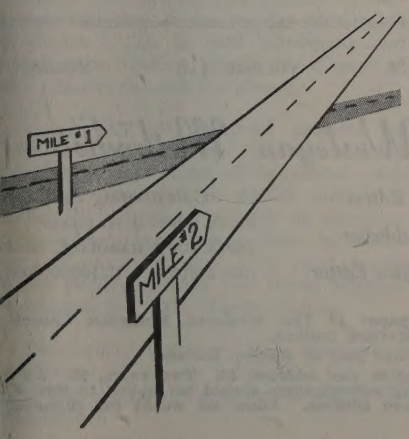
The Wesleyan Methodist

Marion, Indiana, November 22, 1961

The Second Mile

George E. Failing



The second mile is the mile that counts because it is the mile you choose to walk.

The first mile is the mile of compulsion; the second is the mile of charity and kindness.

There are always compulsions in our world. In Jesus' day, Palestine was a Roman colony, and Roman garrisons were stationed throughout the small country. On occasion Roman military authorities would demand that Jews go "the first mile." Actually, Romans often staffed the postal system by requiring Jewish civilians to carry the letters. There was no reward for it; it was a duty.

But at the end of that "mile," the Jew might volunteer to carry the burden "the second mile," that is, offer to do more than was required. That would be a gift, given out of overflowing love. You cannot imagine an average Jew of that day—or an average Gentile of this day—telling his fellows that he walked the second mile. His friends would have offered only scorn, reminding him that the Romans were oppressors and their requirements to go one mile were absolutely unjust.

To walk the second mile means to walk out of step with one's friends. Most people are trying to squeeze out for themselves the best possible rewards, and get by with others by giving them the least possible help. It's out of style to walk the second mile.

He who walks the second mile always walks it with Jesus. Jesus knew well how to walk the second mile. In fact, He walked many miles more than the second. Paul writes about His selfless giving:

*Have the same attitude that Christ Jesus had. Though He had always existed as God, yet He did not grasp at this equality with God. No, He laid it all aside and consented to take on the nature of a slave and to be born like men. Then, having become a man, He humiliated himself still more, was willing to be put to death, even to die on the cross.**

The ungodly resents the first mile; the Christian graciously offers the second. It's the second mile that makes the difference! Can you walk that second mile? If you can, Christ will walk it with you.

Philippians 2:5-8, "Norlie's Simplified New Testament"

BLUFFTON COLLEGE
BLUFFTON, OHIO

Editorial

The Burden

"O God," I cried, "why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"
And the Thorn Crowned and Patient One
Replied, "They thronged me, too: I, too, have seen."
"Thy other children go at will," I said,
Protesting still.

"They go, unheeding. But these sick and sad,
These blind and orphans, yea, and those that sin
Drag at my heart. For them I serve and groan;
Why is it? Let me rest, Lord. I have tried—"
He turned and looked at me, "But I have died."

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
The souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not mine."
He turned and looked at them—the look of one divine;
He turned and looked at me; "But they are mine."

"O God," I said, "I understand at last.
Forgive! And henceforth I will bondslave be
To Thy least, weakest, vilest ones;
I would no more be free."
He smiled and said, "It is to me."

Lucy Rider Meyer

What's Your Number?

I DO NOT KNOW your number, but mine is 090-26-4563.

My friends do not know my number but my government does. That number is my Social Security number, given to me by Uncle Sam when I joined the Social Security plan years ago as a member of the faculty at Houghton College. Though I am not now in Social Security—it's optional for the clergy—yet that is still my number.

Before the last session of the U. S. Congress that number did not mean much. Now by an act of Congress that number is marked on an IBM card in Washington, D. C., gathering information about my earnings. On that card this year, presumably, will be recorded all my earnings from any firm—such as The Wesley Press—that reports to the Federal Government. In seconds the Bureau of Internal Revenue can check my income tax report against the amounts already recorded on that IBM card. And that much is all right. Any honest man does not fear a check or an audit.

But I am thinking ahead. I am wondering if in the future the Government might be interested in gleaning information about me, not merely about my earnings. They will have my earnings profile. Will they some day want my personal profile? They already have somewhere my fingerprints. I volunteered to let them be recorde while a student at Houghton College. And I don't min that, for that could be a protection to me.

But they have my number. That disturbs me for tw reasons. Am I going to become merely a "number" my government? Are we citizens to become "number rather than "people"? If so, then I don't like that.

That number also disturbs me for another reason. F a few months or years I lived, and my father did bus ness, under the NRA. It was back in the thirties. Th NRA was an attempt to regulate unions and man facturers, the flow of trade and commerce. For a sho time the NRA threatened to become the economic pas word of American society. Every union, every man facturer, every merchant, had a number. Then th Supreme Court struck down the act, judging that th act was coercive and an unwarranted invasion into th Nation's economic life. My father and I were glad see the NRA labels disappear from the bedding ar furniture we sold.

Today I was reading again a chapter that has ofte perplexed me. But this time the chapter amazed me. speaks about a time when men can neither buy nor se without the "mark, or the name of the beast, or th number of his name." Then it struck me: if his nam has a number, maybe mine will too. Then we would hav a government—"of numbers, by numbers, and for nun bers." Then we can use our IBM's or univacs or com puters to tell us what we need to know and to predi what we ought to do.

For some time I have known that a prisoner gets number when he enters a jail to serve a sentence. Alon with that number comes the loss of many social and leg franchises. He is not legally and personally a member a free society. He is a number.

I would fear this more if I did not know somethin else for sure. To God I will never be a number. H knows me and my name. A shepherd never called h sheep by number; it was always by name. My Shepher not only calls me by name but brings forth all the unnum bered starry hosts: "He calleth them all by names b the greatness of His might, for that he is strong power." No wonder that "not one faileth!" (Isa. 40:26

There are no IBM cards in heaven. There is a glorio record of family names. And by faith I have reason believe that "my name is written there, on a page whi and fair." Heaven, I am convinced, will be a gatherin of people and names, not of numbers!—*G. E. F.*

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The Wesleyan Methodist

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I Was Reading...

by the Editor

● about the church bond plan sponsored by the Institutional Investment Company of America, 617 Texas Street, Forth Worth 2, Texas. Through a bond program, the church handles its own financing, limited in amount only by its income and growth potential. Interest paid on borrowed money stays in the community and congregation—paid to bond holders. This is a financing program and not a fund raising scheme and seems to have worked well in many churches all over the United States.

● that "missionary schools of any religion [in the Congo] are entitled to subsidies provided they fulfill conditions set down by the [Congo] government," according to a feature story by the National Catholic Welfare Conference News Agency here (Washington, D. C.). Other nations in Africa follow similar educational policies. The story appears in Catholic publications throughout the United States. It is one of several stories on education in other countries released at a time when the United States is debating the issue of public aid to parochial schools.

● these amazing observations by J. Philip Hogan, Executive Director of Foreign Missions, Assemblies of God. "Even though the French had the Bible in their tongue before we in the United States, the average Frenchman has never seen one. Protestantism in France numbers less than two per cent of the population. In country districts, superstition and fear lead persons to make pacts with the devil. France has more licensed sorcerers and spiritualist healers than she has medical doctors. Spiritualist occult religions have their own temples, bookstores and a huge following everywhere in France. Priest-craft and materialism betray a deep hunger of the soul. To fill this void in the human heart, the average Frenchman turns to alcohol. In France . . . there is one bar for every 34 people." (The *Pentecostal Evangel*, September 24)

● a well-illustrated and produced stewardship folder, "According to Your Faith," edited and distributed by pastors Orval C. Butcher and Derric Johnson of the Skyline (Calif.) Wesleyan Methodist Church.

● in several of our church bulletins that divine healing services are being held in a number of our churches, frequently in connection with one of the regular services of the church. This is both wholesome and helpful since healing should be a part of God's ministry through the church.

● a new list of approved projects for Wesleyan World Missions. The list is dated September, 1961. Cost of designated projects range from $10 to $5000, making it possible for individuals as well as churches, sunday-school classes, or societies to undertake any one of these. This most recent list may be secured from The World Missions Department, Box 2000, Marion, Indiana.

● this incisive statement from the pen of Alan Paton: "It is my belief that the only power that can resist the power of fear is the power of love."

HOW they grew! Some leaves were almost as large as tobacco leaves. It happened during the days of the "depression" when money was scarce and miltitudes were hungry. We allowed customers all they wanted for ten cents and neighbors came. One fine old gentleman whose son was president of a Sears, Roebuck store in another state, came every Saturday. We carried on pleasant conversation as I helped him pick.

He was religious and had the same little story to repeat. Suddenly a painful thought struck me: I wondered if he were really ready for heaven, so began lending him spiritual books. Judging from his conversation from week to week, I was gratified to discern an increasing comprehension and joy. He wanted to join the church we attended, and gave good testimonies at the class meetings. The last time he came, he was waxing feeble. I carried him a cushion to sit on. As he testified, he raised his radiant face, his arms, and even his heels, as though his happy soul was longing to go up. Not long after, he "went up," a precious trophy from my "holiness-unto-the-Lord" garden of greens.

A large colored woman came. She stood and told me what to get. As I handed her the basket, she asked, "How much?" "Ten cents," I replied. Throwing back her head, she exclaimed, "Laws, ye can't git it out o' me, fer I ain't got any!" This more than amused me, it started a determination in my mind—focussing my attention on her as our game. I didn't want the devil to make a plaything out of me, so would seize this as an opportunity to "get even," securing big dividends of much more value than the paltry ten cents. Her little home was evidently a blind tiger, for negro drunks sprawled on her floor at night, and her neighbors had nothing to do with her, but our two little girls and I made it a point to wave at her as our car passed her place regularly on our way to and from church. All we received was a sour stare, but we kept it up. After a time, her features relaxed and she actually waved back.

Not long after, we heard she was sick, so my husband and I called on her. The plank floor was black with ancient filth, watered perhaps, with leakings from her dropsical limbs. I perched on the rim of a bottomless chair, while my husband quoted Scripture and talked. Because of the odor, I did not feel like swallowing, and there being no place to spit, my mouth became full. I hoped to empty it when we went out, but lo! if Brother Jolley did not have to call on me to pray! I *must* swallow. We knelt, but not wishing my dress to touch the floor, I gathered it close and squatted on my toes. We left, and later her husband told us that she made him read the Bible to her and pray. We saw her no more, but hope to see her again on the golden streets of glory with a beautiful, shining face. Another trophy from the patch of greens.

Old Uncle John then went to live in a comfortable shed owned by kind white church people, while he helped about and cared for their yards. We have reason to believe that he henceforth lived an upright Christian life until joining his wife in the everlasting City of his Maker, adding a third trophy from our garden.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of host" (Zech. 14:20, 21).

JENNIE A. JOLLEY
Douglasville, Georgia

Perils and Pearls

J. W. MELLICK
Wellington, Ohio

THE GOSPELS and Acts reveal Peter's *perils* while his Epistles display his *pearls*. Perhaps his pearls came from the experience of his perils in some degree, even as the irritating sand beneath the oyster's shell produces rare gems. And how often the word "precious" appears in his writings! Sad experiences wrapped in God's abundant grace have given us rare spiritual jewels indeed!

Wherever Peter fails to give his Lord the pre-eminence, it is there that his peril appears. After these errors and following the blessings begun at Pentecost, "pearls of grace" fill his heart and overflow through his pen of inspiration to us as Christ is exalted.

His perils set a pattern for a Christian to avoid and his pearls are to be greatly desired for our spiritual adornment and enrichment.

What are some of these *perils* and *pearls*? What admonitions and exhortations do they bring to us?

Peril—the Impossible
Pearl—the Possible

How strange those Galilean waters must have felt beneath the feet of this veteran fisherman who had often braved the perilous waves and well knew their power (Matt. 14:22-33). His experience was that of a greater power sustaining him. His eyes and faith were upon Christ. His peril came as he began to see the "wind boistrous" and became afraid. He placed impossible circumstances before his Lord and judged their power to be greater than His. Is that not a common peril in Christianity today as we see the waves of impossible circumstances converge upon us in various experiences. We see them instead of Christ.

Now let us go pearl hunting. A pearl from Peter's pen parallels and contrasts this former failure of faith: ". . . though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

"Yes," Peter says, "there are severe storms of persecution and high waves of suffering, but God can be seen with the eye of faith, and this is sufficient!"

Peril—the Inferior
Pearl—the Superior

Matthew 16:13-20 finds Peter riding high in the praises of his Lord, having confessed Him to be "the Christ, the Son of the living God." Peter's pride grows in the warm glow of Christ's commendation for this confession and with this pride came the peril and danger.

As Jesus tells them of the coming suffering of crucifixion and death, Peter's Messiah-concept and understanding clashes with the idea. Like the disciples on the Emmaus road he is "slow to believe all that the prophets had spoken," and thus rebukes the Christ who is "the truth." Using a figure of speech, Christ turned His back upon Peter saying, "Get thee behind me, Satan; thou art [a stumbling block]unto me."

After this experience and after Pentecost, Peter writes ". . . redeemed . . . with the precious blood of Christ . . . who his own self bare our sins in his own body on the tree" (I Pet. 1:18, 19; 2:24).

How often inferior thoughts and words which fall short of the truth pose a peril to ourselves and to those who hear us. May the Holy Spirit enlighten our minds unto all truth! Peter learned the value of the blood of Jesus. Let us not lose this pearl. Its loss has become the peril of our day.

Peril—Personalities
Pearl—The Person

To Peter, Moses and Elijah were prominent personalities of the past who came into the present on the Mount of Transfiguration (Matt. 17:1-7). These became a peril to Peter as he equated them with Christ, impetuously suggesting the building of three tabernacles there on the mount. He was promptly rebuked and corrected from heaven: "This is my beloved Son, in whom I am well pleased; hear ye him."

Again, this rebuke, plus Pentecost, brings us to hear Peter say in Acts 4: 12, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Oth personalities had faded into the d background.

We dare not pass by II Peter 1: 17. Peter affirms that he and two oth apostles were eyewitnesses of Chris majesty. Christ in His mercy re sured Peter's Jewish heart that aft Calvary there would be a time of "po er and coming" as King of kings a Lord of lords.

Havoc has been wrought in the fa ily of God by the exaltation of hum personalities. Christ must have t pre-eminence!

Peril—Pr
Pearl—Humil

Overestimation of one's native abi ties is a common snare of the unwa soul. Peter stoutly protested the pla statement that the apostles would offended, and deeply resented t thought of his denial of his Lord. T outcome is well known to all, but c we see the peril and danger of o own self-sufficient ways? It result in tears to the apostle.

We wonder if the pearl in I Peter 5, 6 may not have been formed in pa at least from Peter's bitter experienc as we read, "God resiseth the prou but giveth grace to the humble. Hum ble yourselves therefore under t mighty hand of God." From the e perience of the peril of pride may ha come the pearl of humility in the pro ident grace of God.

Peril—Fe
Pearl—Acceptan

We are prone to think that followin the Saviour is an escape from sufferin At the palace of the high priest, im minent suffering struck fear into Pete heart and came between him and h Lord; thus came the denial. He lo close fellowship with Christ to escap suffering.

Today we too often deny Christ escape disapproval, and the day cou be near in America when physical su fering and even death will face th Christian—a severe test as to our faith fulness to Christ. Peter suffered agon

(*Page* 14, *please*)

Suggestions for Bible Study

J. Wilbur Chapman . . .

Study it through. Never begin a day without mastering a verse from its pages.

Pray it in. Never lay aside your Bible until the verse or passage you have studied has become part of your being.

Put it down. The thoughts that God gives you put down in the margin of your Bible or in your notebook.

Work it out. Live the truth you get in the morning through each hour of the day.

Pass it on. Seek to tell somebody else what you have learned.

Dr. Balfour . . .

1. Admit to the mind.
2. Commit to the memory.
3. Submit to the message.
4. Transmit with the mouth.

It behooves us to give most earnest heed to the Word of God, for in that Book we have a message which will never pass away.

F. B. Meyer . . .

Read the Bible, not as a newspaper but as a home letter.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star.

Entwine the climbing creepers of holy desire around the lattice-work of Scripture. So shall you come to say with the Psalmist, "O how I love thy law! it is my meditation all the day!"

John Wesley . . .

I sit down alone; only God is here. In His presence I open, I read His Book, for this end: to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. "Lord, is it not Thy word, If any man lack wisdom, let him ask it of God? Thou givest liberally, and upbraidest not. Thou hast said, if any man be willing to do Thy will, he shall know. I am willing to do; let me know Thy will." I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon, with all attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God and then the writings whereby, being dead, they yet speak. What I thus learn, that I teach.

Luther . . .

Luther said he studied his Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall; then he climbed the tree and shook each limb; and when he had shaken each limb, he shook each branch; and after each branch, every twig; and then he looked under every leaf. Search the Bible as a whole, shaking the whole tree. Read it rapidly as you would any other book; then shake every limb—study Book after Book. Then shake every branch, giving attention to the chapters, when they do not break the sense. Then shake each twig by a careful study of the paragraphs and sentences. And you will be rewarded if you will look under every leaf, by searching the meaning of the words.

A. B. Simpson . . .

1. Regard it as God's personal letter to you! Open it every morning prayerfully, and, as the Holy Spirit may lead you, find in the way that you may be directed a personal message for your own soul for that particular day, and be sure to get your heavenly bread before you go to the table for breakfast or read the morning newspapers.

2. Take some time every day to read some short portion of the Scriptures for your own spiritual benefit. Read the verse over and over again, with prayer that the Holy Spirit will direct you to the very thought in the passage that He intends for you and the lesson that your own experience requires. Do not read to find brilliant and striking points for your intellectual diversion, but read to hear what God has to say to you either for faith or obedience.

3. Study the Bible at stated times for the purpose of getting a broader and more accurate knowledge of the passage for your own instruction, and, if need be, for your Christian work.

Do not use a commentary or notes until you have first gotten out of the passage all you can yourself by the aid of the Holy Spirit. The treasures you personally discover you will never forget. They will be all the sweeter when you find them in writings of others.

S. L. Brengle . . .

The Bereans show us the way to read the Bible:

1. They received the Word with all readiness.

2. They searched the Scriptures. It was not with them just a hasty, careless, thoughtless reading; they searched as men would search for a hidden treasure.

3. They did this daily.

Personally, for years I have given the best hour of the day to the Bible, and now I want it more than I want my food.

It should be read early in the day, before other things crowd in. What is read should be remembered. In eating it is not the amount we eat, but the amount we digest that does us good; and just so it is in reading and studying. It is not the amount we read, but what we remember and make our own that does us good.

Reprinted from "The Message of Victory"

Behold God is my salvation . . . my strength and my song. Therefore with joy shall ye draw water out of the wells of salvation. (Isa. 12:2,3).

Wells of Salvation

EDNA JANES KAYSER
Spokane, Washington

HOW DEEP is this well of love? So deep that no man can measure its depth. For this well is sunk in the Lord Jesus Christ and there is no end in Him, for He is the beginning and the end.

The waters of this well are clear and pure. We can lean away from ourselves, our griefs and frustrations, and look into this great well of eternal love. We can see the healing waters that hold life and strength for us. We can dip our cup of life in and press the cool waters of our parched lips.

No matter how dry the earth is, even if it is a desert of desolation for us, we need have no fear. Because His well shall never run dry. Not when it is fed by eternal springs.

There is something different about wells in comparison with other waters. Rivers, brooks, and streams run wild and free. We think of them as not being owned. Running from one man's property into the fields of another man. But not so with wells—they must be dug and they are owned by man. When guests come to visit, the owner offers a glass of clear, fresh water—that the visitor may be refreshed. They drink together of the cool, life-giving waters.

It is an interesting thing to note that every Christian has a well of living water on his place. He has the eternal right of ownership. But it is an appalling fact that while the Christian does have the well of salvation, he does not always offer a drink to his friends and guests. Thus it is that many a sinner is dying from eternal thirst and is slipping away into eternal darkness. And we have been given the ministry of reconciliation!

The Christian can see the condition of the lost sinner who comes to his home. The lost man comes down the long, lonely road of life—tired and defeated, thirsty and discouraged! He turns in at the Christian's gate with faltering step. The man is ill—sick from sin.

And yet the Christian did not even offer a cup of cold water in Christ's Name—the cup of everlasting life! He watched as the man left his place, and even remarked thoughtfully, "That fellow certainly needs God."

Yet no cup of living water did he offer. Not a drop!

The well was full, in fact it was running over. Cups and cups of water wasted, while the lost perish!

Is the Christian afraid to offer a cup of living water when a man is dying an eternal death?

Is it possible that we are more humane in the secular realm than we are in the spiritual? Yes, it is true! We are more sensible and reasonable in the life of this earth. We are more concerned. We do not fail to give a cup of water from the springs of this earth. We look after the physical needs of our guests.

But we need the power and the holy boldness of the Spirit that we shall be eager to give a cup of everlasting water in His Name. If we have "wells of salvation" we have the mercy and compassion of Jesus, for the well cannot come without the deep love of God pouring in and overflowing for the lost. That is why He came, to fill the well to overflowing that all men might be saved. His Word for us is: the Gospel to *every creature*.

"And he said unto them, go ye into all the world, and preach the gospel to every creature" (Mark 16:15). To *every creature* a cup of living water! Can we share just one cup today, for Christ who gave us the first drink?

There is the milkman, the mail man, the man who brings the fuel, the paper boy, the man we pass on the streets, the clerk who waits on us at the store, and the children who come to our door. To *every creature!*

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near" (Joel 3:14). Multitudes! And we have the "wells of living water!"

Dear Editor . . .

Thought Stimulation

We are not always in agreement, whic may be more of a credit to you than me, am sure. However, I can truly say that yo greatest contribution to thought-stimulatio in my case, as well as in others, is the tim when our opinions are somewhat differen THE WESLEYAN METHODIST is growing stature week by week.

The addition of an artist on the staff is e cellent and her initial contributions to the p per are appreciated. May I congratulate yo on the cover change? The simplicity design is attractive and should "wear well I appreciate your letter to the President.

REV. CARL S. JACKSO
BARABOO, WISCONS

Change Appreciated

The changed format of the WESLEYAN in keeping with good journalism which h characterized it since it came into the han of Brother Wilson. I am pleased with t change, not because it wasn't good, but b cause change is part of progress and becau it expresses its editor's individuality better.

I particularly like your column, "I W Reading," for I learn some things which hadn't learned in my own reading. I al like both the Religious News and Chur News. I wonder if there might not be som way of getting more news from all the co ferences while it is news? Ideally, the co ference presidents could do this.

REV. WESLEY B. NUSS
SYRACUSE, NEW YO

Ballots, Not Bullets

The church should be a social force well as a spiritual force in the communit Today with problems at home and overse every holiness church in the United Stat should awaken to its responsibility for lea ership in the local and national governmen

Each church should have a representati to attend the local city council meetin Most ministers probably do not know wh their city council meets. Citizens and c tainly any church representative would given two to five minutes to speak.

The liquor, theater, gambling, and "ci liberties" interests are very vocal in lo affairs. Why aren't God's people?

If the Christians don't begin fighting e with ballots, some day they may have fight with bullets. Nehemiah 4:14.

DAVID A. DEP
A WESLEYAN YOU

Remember the Aging

Just a few days ago I read the article, Saw a Saint Die. I Saw a Sinner Die" Paul Kindschi, and was stirred by it. Jesus tarries no doubt many of God's childr will spend their last days in an old peopl home. Some are there now no doubt, whe sometimes the management is very unsy pathic.

Why could not this article be publish in every leading holiness paper in the cou try? Churches could take turns visiting the homes taking their young people to pl and sing for the aged. It should have good influence on both the old and t young. Can not something be done abo this?

MRS. JULIA PREST
INTERCESSION CITY, F

M. L. HANEY
from "Inheritance Restored"

Fanaticism

WEBSTER defines fanaticism as "excessive enthusiasm; wild and extravagant notions of religion; religious frenzy." Enthusiasm as here used, may be defined as a conceit of divine possession and revelation, leading to extravagant views and overheated imagination; a state in which the judgment is ruled by the imagination, exposing its subjects to dangerous errors. Fanaticism, or, excessive enthusiasm, has not been confined to the Christian religion, much less to the experience of sanctification. Other subjects have produced the same mental condition in all generations of men.

The fanatical element introduced into the holiness work in the days of Mr. Wesley, gave that good and great man more trouble than any other evil agency. If Mr. Wesley's warnings and counsels on this subject had been heeded throughout the great holiness movement in this country, it would have prevented much dishonor to Christ, and injury to His cause. No one internal agency has so hindered the work of holiness, both in Europe and America, as the presence of this hydra-headed monster. Perhaps our greatest mistake has been the failure to detect its insidious advances in time to resist its fatal consequences.

Opposers of the holiness work have stigmatized every department of the holiness experience and teaching as fanatical, and its teachers as fanatics. This injustice has led the friends of holiness to entirely ignore the presence of fanatical tendencies. There is, too, a profound confidence and love accompanying the experience of holiness, which causes its subjects to be mutually unsuspicious of existing evils. The simplicity of the soul imbued with this grace, is one of the open doors to deception by a subtle foe. Add to this the fact that some of the most earnest persons have been thus led astray, and you have sufficient reasons why the inroads of this terrible evil have been unrecognized by the wisest holiness teachers. But such teachers cannot further avoid responsibility, nor deliver themselves from the blood of souls, by ignoring the presence, and denying the existence of such evils, after they are manifest.

It is easy to see and expose the evils of others, but it requires great humility to confess and expose evils among ourselves. Hence, there are persons who continually repeat what they hear about the wrongs and corruptions of churches and ministers, who are persistently silent about *known* evils and corruptions in our own ranks. This tendency may be of nature, and not of grace.

From personal knowledge, the writer is compelled to concede the presence of this evil in connection with the holiness work. Not in every place, nor generally, but in individual instances, east, west, and south. It may be recognized by some, or all, of the following marks, and is known by its fruits:

1. Fanaticism rejects the aid of human reason, and the use of common sense, as if these were necessarily at variance with spiritual religion. This results in the rejection of human teaching, and human teachers are, in the mind of a fanatic, displaced by direct divine inspiration, until he is quite certain that all his words and acts are of God.

2. Fanaticism is inevitably marked by an unteachable spirit. One who is cleansed from all sin, and made perfect in love, and is walking with God, is always ready to receive instruction from the humblest and most unworthy instrument. But the fanatic, after he has passed certain boundaries, cannot be taught either by God or man.

3. Fanaticism is always characterized by the absence of humility. By its agency, a modest, unassuming Christian is made brazen and obtrusive. The subtlety of this spirit is revealed in the putting on of a false humility. No form of pride is more refined or dangerous than the humility thus assumed. Its subject thinks himself humble and will say much of his own littleness, perhaps; but his whole deportment indicates the absence of humility.

The first and most disastrous case of fanaticism ever witnessed by the writer, was a minister. He was modest and unassuming to a fault. It seemed impossible for his friends to lead him to entertain a necessary estimate of his own capacity for successful labor. But when this spirit took possession of him, the change in his whole demeanor was something to behold. Instead of recognizing a superior, he had no equal, and none were qualified for labor but himself. Dr. and Mrs. Palmer, Inskip, McDonald, and Cookman were mere novices; and he declared, in the presence of witnesses, that "the whole of them knew no more about the Holy Ghost than an old goose." I hardly need add that this case resulted in the grossest immorality and spiritual death. Fanaticism always fills its subject with inordinate self-conceit.

4. In this condition, the attention of the subject is withdrawn from Christ (and often from the Holy Scriptures) and centered on the Holy Ghost. Fanaticism in religion is usually the result of false spirit-leadings. It begins by diverting the attention from Christ to the Holy Spirit. This is accomplished either by false human teachings, or by direct satanic agency. The Holy Spirit never leads astray, but there are other spirits that always do. Satan cannot get foothold in the heart of God's child till he turns the attention from Christ. He cannot induce a holy man to set his heart on any impure or forbidden object. He, therefore, decoys the attention from Christ, and fixes it on the Holy Spirit. In this subtle manner, he transfers the faith of the child of God from Christ to the Holy Spirit. But God cannot save or keep the soul *by faith in the Holy Spirit.* Nor can the Holy Spirit abide in the soul to lead or instruct, only as He is sent of the Father in response to faith in Jesus Christ.

Therefore, as soon as faith is transferred from Christ to the Holy Spirit, we are no longer led by the Holy Spirit, and Satan, as an angel of light, enters in the name of the Holy Spirit. Satan cannot come in response to faith in Christ, but he will surely take possession of the soul if Christ is left out and our faith is transferred to the Holy

(*Page* 9, *please*)

Book Reviews

Order your Books from

The Wesley Press,

Box 2000, Marion, Indiana

BLESSED ARE YOU by Jane Merchant (Abingdon Press, 1961; 112 pages; $1.75).

This small book of meditations on the beatitudes contains 84 different daily devotional readings. Each meditation contains a Scripture verse, a poem and a prayer. For lovers of poetry, you will find that she has a flair for the soft and airy touch. Her verses are apropos and the prayers sincere and beautiful.—*Bunnie Palmer*

THE OUTSIDER AND THE WORD OF GOD by James E. Sellers (Abingdon Press; 240 pages; $4).

The author presents three basic approaches to the problem of God-man communication: (1) man cannot approach God at all—only God can approach man; (2) man can approach God and must make a serious effort to do so; (3) man can only be approached through his contemporary human situation with a message understandable to him. Since man's need now and in every age is the forgiveness of sins, Doctor Sellers states that man in his natural state is at odds with God; any approach by him to God brings him into conflict with God. The point of contact, then, must be a point of conflict.

The term "outsider" is used by Doctor Sellers to include all who turn deaf ears to the message of the Church, both attenders and non-attenders. The real problem of Christian communication lies in the fact that many who belong to the Church are not really in it, while many wholly outside the Church hold some Christian values.

Doctor Sellers takes the position that mass communication as used in our society is not likely to afford a point of contact with God that brings on real conflict; this would militate against the media itself. Mass media does, however, have usefulness for the Church, such as giving information about the Church. The author makes a strong case that radio and TV are not good evangelistic media. He refers, not unkindly, to Doctor Billy Graham, Doctor Fuller and others who use the mass evangelistic approach. He does not contend that they do no good, but asks how much good is really done through the mass evangelistic media. There is a most interesting section on the limitations of religious journalism as most frequently used today.

The author's views are non-Wesleyanic, post-millenial, and he seems to lean toward neo-orthodoxy. He frequently refers to TV and films. The book does say something, however, that in the opinion of the reviewer is worth reading. We believe this book, if read with an open, discriminating mind, will help Christian ministers and teachers who admit the existence of the problem of reaching the "outsider."—*J. M. Byars*

MISSION TO THE HEADHUNTERS by Frank and Marie Drown (Harper, 1961; 252 pages; $3.95).

Deep in the jungle forest of Ecuador, missionaries labor daily to bring the Gospel to Indian tribes. Just so are the Drowns. From early in their lives, they wanted to go and help some unfortunate people who had never before heard the Gospel of Jesus and its transforming power.

Strangely enough, they were led to the headhunter tribe of the Jivaro Indians, known for a long time as one of the most savage and primitive tribes left on earth. And now after fifteen years they have finally been able to live among these people, and slowly explain to them the wondrous message of the power of Jesus.

Suspense is present in the book as Frank and Marie Drown come to situations and trials that very few have to face on earth. Frank becomes close friends with Nate Saint through the weekly trips by plane with provisions. Then he is called to find the bodies of the five men who were savagely killed by the Auca Indians.

The language barrier has lessened to a great degree and now the Scriptures are being put into the native language. Medical experience has come with first-hand tries at toothaches, child delivery and emergency accidents. Only the power of God has taught these children of His how to cope with each problem.

To read this book is to know more of the keeping grace of Christ. Through all this time, the only person that the Drowns had many times to counsel with was their Heavenly Father, and He has proved to be sufficient for every test.

Written interestingly and in story form, this book will help to stimulate prayer for those who are carrying the Gospel to the unknown tribes of the world. Tribal wars dominate the area, but even through these, the Drownses have found that Christ is the Creator of Peace.—*Bunnie Palmer*

CAN I KNOW GOD? by W. E. Sangster (Abingdon Press, 1960; 176 pages; $2.75).

Some sermons lose their point and power when reduced to print. Not so this book of sermons by Dr. Sangster. The effective and powerful preacher he was is revealed again and again in this volume. These messages are readable, inspiring and gripping. Truth is made to live in these clear, concise presentations. Some of the terminology may not fully satisfy the critical reader, but the emphasis upon the spiritual is clearly evident. Dr. Sangster is steeped in the Methodist tradition and feels free to quote from such men as Wesley and Fletcher. He recognizes and exhalts the transforming power of Christ, and lifts up Christian perfection as the goal. The homiletical style of the sermons is interesting and worthy of study. For th discerning preacher here is a good book o sermons and many others will profiit by it reading.—*B. H. Phoup*

PARENTS CAN BE PROBLEMS, by Mil L. Arnold (Beacon Hill Press, 1961; 11 pages; paper, $1.50).

Parents can be Problems was writte "thirty years too late!" for some of u Young couples are fortunate to have avail able such a book as this to aid in avoidin some of the "hard way" lessons many of u had to learn.

When aging parents review their pa after reading this book they will exclaim, " wish I could have read it sooner!" How ever, coming as it does at a time whe "juvenile delinquency" is on everyone's minc it should help in stemming an awful evil tid that threatens our civilization.

"Who raised this monster?" asked An Landers, in answering a mother's inquir about a delinquent daughter. Milo L. A nold faces skillfully (and interestingly) th problems of parenthood, and readers of h book will greatly reduce the danger of rai ing a "monster," or even a moderately "prob lem child."

A very few paragraphs may seem to som as overly delicate. But the overall dignit and wholesomeness of Mr. Arnold's discussio adequately compensates for any minute po tions to which sensitive persons might ob ject. Young parents will profit infinitel more than what the book costs. Minister should hand it to newly wedded couples, an in counseling it should be extremely valuabl

—*Dayton A. Manke*

HEART OF WESLEY'S FAITH (Beacon Hi Press; paper; 91 pages; $1.00).

This excellent and inexpensive booklet required reading for every Wesleyan Meth odist and for all who would learn, in brie compass, the heart of Wesley's teaching o Salvation and Christian Perfection. Th booklet includes a sermon on Salvation an the Plain Account of Christian Perfectio Nicely bound, the booklet makes an excelle gift.— *George E. Failing*

THE CARE AND FEEDING OF MINIS TERS by Kathleen Neill Nyberg (Abingdo Press; $2.50).

This book contains 141 pages of the "be hind the scene" life of a minister as told b a typical minister's wife of a Methodis church. Many of these intimate problem are peculiar to every wife of the clergy. Mr Nyberg's description of the life of the min ister, as the wife knows it to be, is inte mixed with wit and common sense.

She deals with the privacy of the minister home and the security of his children. Sh deals with the self-disciplining of th pastor in regard to his time for study, praye counselling, calling, and how the wife ca play an effective role to give each duty an im portant place.

You will find in this reading, very huma discussions on such questions as: Whor should the minister seek as intimate friends What part should gift-giving from the pasto play in the varied activities arising in the lif of the church? What place do well-prepare meals and a well kept wardrobe have in th effectiveness of the minister? How can h make a day of relaxation a definite part o the weekly planning? How shall the wif react after the Sunday services when the pas tor has delivered his sermons?—*Ruth Ann Pol ston*

Fanaticism

(*from page 7*)

Ghost. The religious fanatacism of the ages has largely sprung from this root. When Satan has thus separated a soul from its vital relation to Christ, he rarely, at first, suggests a wicked course of conduct. On the contrary, he moves him to increased exertion in God's service, jostles him about here and there, and leads him to seeking attainments from God not promised in His word; urges duties which are unreasonable, and leads his subject to fancy himself called to some wonderful work. Having taken the place of the Holy Spirit, he magnifies the Holy Spirit, and keeps the attention of his subject fixed on the Holy Spirit. Sooner or later, if this delusion is not recognized and broken, the soul thus severed from Christ is led into utter confusion, distrust of God, immorality and death. This false leading is marked, at the beginning, by unnatural petitions to the Holy Ghost, and a peculiar phraseology concerning the third person in the Trinity.

5. Fanaticism ultimately displaces both human and divine love, and brings its subject into an abnormal condition of soul, by impairing or destroying natural affections. Holiness always increases natural affections. As certainly as it is of God, it regulates and refines the love of husband and wife, of parent and child, of friend and friend. Fanaticism relentlessly sunders these hallowed relations. Holiness is perfect love to God, and is exhibited by obedience to all His commandments. Fanaticism displaces divine love by a wild and passionate devotion to the phantoms of its own invention, culminating in corruption of the affections, and disregard for the order of God. That divine love is replaced by impure love, is evinced by morbid attachments to forbidden objects, by indulgences of an imprudent and questionable character, by excuses rendered for sin, and finally, by pleading innocence for acts of grossest immorality, as being authorized and commanded by the Holy Ghost. Few have reached this extreme, yet those who have are a warning to all others.

6. Wherever fanaticism has arisen in connection with the holiness work, it has been the greatest obstacle in the way of success. This is true in every case where this spirit has been given prominence in such meetings. It is true not only where it has produced moral corruption, but also where it has been permitted to introduce its fancied revelations, and persistently herald its unscriptural and abnormal experiences.

Names and localities could be readily given, where the whole work of God has been hindered for successive years by this agency. If, as soon as this evil appeared in their midst, after the first or second admonition, all who were walking with God in such localities had at once withdrawn their fellowship from the erring ones, the cause of God need not thus have suffered. But it has been esteemed heavenly wisdom to remain in Christian sympathy with them, till we have ruined them and the cause we sought to advance. Every honest soul may be easily saved from fanatical tendencies, if plainly dealt with in time; but, after delay, every effort is unavailing. May the painful lessons of the past guard us against a repetition of such failures in the future.

Some of the fruits of this evil are—

(1.) It disqualifies its subject for the practical work of God. There cannot be found an exception to this rule.

(2.) It necessarily produces great opposition to holiness. Persons who have not had the experience of holiness, cannot avoid intense prejudice against it as they see the fruits of fanaticism in those professing to be sanctified. Scores of those who oppose the holiness work might be heralds of this precious experience but for this evil.

(3.) It produces formalism and distrust among those who are truly sanctified. The "religious frenzy" of one brother, will, sometimes, hinder the advancement of a whole society. It is so easy for Satan to warn thinking men of the danger of going beyond present attainments, lest they, too, should become fanatical. Let all such know, that fanaticism is not the result of too much of Christ, but of Christ being displaced by self and foolish imaginings.

How many of the blood-washed are heeding that note of warning today, who lack vitality and power and are deprived of the wealth of an advancing experience, because some one has acted wildly in relation to the deep things of God? And the evil thus wrought by Satan is twofold in its results, leading to fanaticism on the one hand and producing formalism on the other hand. The preventive to fanaticism is sound Scriptural teaching, a close adherence to the Word of God, an ever-abiding faith in Christ, and the thorough use of good, sound, sanctified, common sense.

The malice of Satan against holiness, indicates the divinity of its origin. The failures and the follies of its professed advocates should lead us to greater wisdom and profounder harmony with the will of God. What we need is holiness—genuine Bible holiness.

The more there is of the false, the greater the need of the true.

Workshops for Teen-agers and Adults at National WY Convention

An unusual series of workshops is planned for the National WY Convention to be held December 27-29, 1961, in the Kentucky Hotel, Louisville.

All teen-age young people will attend the three workshops especially planned for their group. Young adults will have a choice of three of the five workshops planned for their group.

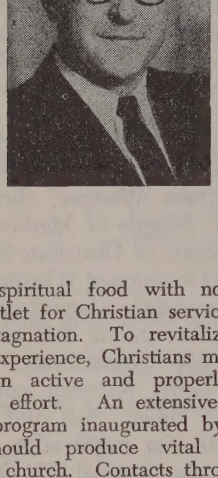
In the teen-age bracket Leonard Whipple, outstanding worker in the field of personal holiness evangelism, will be presenting the "How To" of witnessing for WYers in a workshop entitled "You and the World." Roy S. Nicholson, honorary Convention chairman and head of the Theology Department at Central College will be directing a youth workshop entitled "You and the Church"—the privileges and responsibilities of my relationship to my Church. Merne Harris of University Park, Iowa, will help young people take a look at the problems of moving toward maturity in a workshop entitled "You and Yourself."

In the young adult bracket a special session will be conducted by A. Dixon Wood of Colfax, North Carolina, entitled "How To's of A Christian Home," for those who are newly married. For unmarried young adults Rev. I. L. Shanafelt of Miltonvale, Kansas, will direct a workshop called "Reserved—for Service." Three other workshops, of which young adults will elect two are "Purity vs. Maturity" conducted by Stephen W. Paine of Houghton College, "Witness Wedges" directed by Howard T. Noggle of Marion College, and "Problems of Christian Suburbia," by Forrest Gearhart of Wheaton.

Speakers, spirit, singing and workshops will be among the best at the National WY Convention. Registrations are being received now in the general WY Office. Ask your pastor or youth leader for registration materials or write to the General WY Office, Box 2000, Marion, Indiana.

Department of Church Extension and Evangelism

VIRGIL A. MITCHELL, Executive Secretary



Operation Outreach—

Soul Winning

RICH spiritual food with no provision for outlet for Christian service produces spiritual stagnation. To revitalize personal Christian experience, Christians must participate in an active and properly directed evangelism effort. An extensive, persistent visitation program inaugurated by the local church should produce vital spirituality within the church. Contacts through visitation made with those in need of Christ leads to a fruitful outlet for real evangelism. "God's kingdom is extended only in the measure in which the pastor and people of the congregation separately and together evangelize."

So long as your church is located within easy reach of those not affiliated with the church or those affiliated but not in a state of grace, a mission field lies at your door. "Where an effective evangelism program on the congregational level is developed and energetically pursued, the other problems that have a tendency to plague the church and disrupt its effectiveness will disappear."

The whole aim of Operation Outreach is to rouse our people to the work of soul winning and to help bring about a genuine revival. Personal evangelism must not supplant the revival meeting. In fact, revival is essential to have a successful visitation program and a successful visitation program supplements and augments the revival. Personal evangelism is only one phase of our great task, but perhaps it surpasses all others in its importance.

The success of the early church can be traced to the effective work done by "lay evangelists" who spread the Gospel everywhere. The success of our church, in my opinion, will depend pretty largely on the effectiveness and the total commitment made by our people in this matter of personal evangelism.

The Church Must Go to the People

It is becoming increasingly evident that the church must go where the people are with its message rather than wait behind its secluded doors for the people to seek its message. This is the hour for the church to speak up. This is the day for a joyous, positive and clear witness. It is the hope of the church; it is the hope of lost men. The word "witness" appears 175 times in the New Testament. This description is used more often than any other to describe the Christian. The ultimate aim of personal witnessing is bringing persons to Christ. The spirit and method of which the early believers fulfilled this function in their lives is seen from the holy gladness from which those who had been redeemed by the power of the Gospel spread it by word.

"The most successful soul winners are those who go out in the strength of the Lord even as did the New Testament evangelist, simply telling in a straightforward manner what Christ has done in their lives and close with an invitation to the unsaved to let Him do the same for them." "Saved to tell others" must become the heartbeat of the Christian—minister and laymen alike.

Mobilizing for Soul Winning

The church cannot remain static whose members are consistently out visiting and witnessing. There will be outreach! It is true that many will reject and rebuff those calling but others will be open to the Gospel. Churches that are spiritually alive and aggressive have some plan for this type of work. Each pastor must mobilize his church and people for outreach, for revival, for soul winning. Many of our laymen have won few, if any, souls to the Lord. Lack of compassion and desire is not always the cause of failure in soul winning. In many instances it is caused by a lack of "know-how." The following suggestions are offered by a successful soul winner. A new day of soul winning will dawn upon us if we will diligently follow these instructions:

1. Don't ask, Why aren't you a Christian? Why don't you go to church? Don't gossip about others when faults are pointed out by the unsaved. Don't be censorious, nor holier-than-thou. Don't go all around the world; state your mission, and simply say, "I have come to tell you what Christ means to my life, and to ask you to make Him Lord of your life also. May we talk about this matter?"

2. Call at the right time. If other visitors are present, leave a good tract or other Gospel literature, and go on to the next call. If you sense some hurried attitude, or if it is plain that the person is going out, excuse yourself and promise to come again. If the person is a woman, you may make an appointment for the next afternoon. If a man, for some time convenient for him.

3. Do not stay too long. A call of a half-hour should decide either the success or failure of your mission. If the person is not ready to accept Christ, give your testimony, have prayer if he consents, leave a tract, then go on; do not overstay.

4. Begin in a confident mood. Be assured that all are interested in religion, if you can but strike the right key. Be friendly, informal. Begin on a level of agreement. Most persons will agree that the Christian way is the highest and best. Begin there, and go to the personal need later. If you sense opposition, change to some other point of approach, or be silent and allow the other person to talk. Be a good listener.

5. Make Christ central. If the other person objects to someone in the church, hear his objection, but come back to your point: What will you do with Christ's invitation?

6. Watch your attitude. Refrain from any show of disappointment. Be humble. You may say, "I come simply because I have found Christ can help in temptation, in our work, in all of life. I want to tell of His power in life. I have nothing of myself; all is from Him." Be patient, not over anxious. Leave in a good humor, and with a Christian attitude.

7. Know when to leave. Leave on a positive note, again talking of some point on which there is agreement. Let your listener's last attitude be "yes."

8. If possible, bring to a decision for Christ. Go with your New Testament marked at the passages that teach salvation. Go with some great promises of God marked too. Open the Book, and let the other person read for himself. Get him to read it to you, if possible. When he has read some tender, searching promise to the unsaved, say, "Let us kneel together right here, while you accept that promise as yours, turning your life over to God in trust as He forgives, saves and accepts."

9. Rejoice with the new convert, and do not be afraid to show it. Heaven rejoices over one saved.

A follower of Jesus Christ must ever be under a sense of compulsion to tell others. He is duty bound to share what he has received in Christ and through Christ with as many people as possible. It is reported that a Communist must gain at least one adherent to communism before being admitted to full membership in the Party. If leading a soul to Christ was a condition of church membership among us, would you be admitted?

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THANKSGIVING – 1863

KATHERINE BEVIS
in *The Sunday School Journal*

AROUND the Mediterranean, early people called Thanksgiving a feast to the Earth Mother and her child. Among the ancient Hebrews it was Moses who instructed his people, ". . . after thou hast gathered in from thy threshing floor . . . thou shalt keep the feast unto the Lord thy God."

The Greeks, even when their city-states were warring with each other, held a general truce for the autumnal festival of Demeter. The Romans marked the harvest with Cerelia, after the goddess Ceres.

Then, in 1621, the Pilgrim fathers held their first Thanksgiving in Plymouth Colony. They were not strangers to the custom, for they had taken part in similar observances in both England and Holland. Yet, strange as this may seem, Thanksgiving as an annual national observance is firmly established as a custom only in the New World—in the United States and in Canada.

It was our own Abraham Lincoln who in 1863 formalized Thanksgiving as a regular national holiday in the United States. It was in response to the suggestion of Mrs. Sarah Josepha Hale, the editor of *Godey's Lady's Book*.

Remembering that Thanksgiving was made a national holiday during the height of the civil war, the words of Abraham Lincoln have tremendous significance for our uneasy world on this 100th anniversary of that tragic struggle. Lincoln wrote, "The year that is drawing to its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever-watchful providence of Almighty God. In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign States to invite and provoke their oppression, peace has been preserved with all nations . . . the laws have been respected and obeyed, and harmony has prevailed everywhere except in the theatre of military conflict; while that theatre has been greatly contracted by the advancing armies and navies of the Union.

"Needful diversions of wealth and of strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship; the ax has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased . . . and the country . . . permitted to expect continuance of years with large increase of freedom.

"No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious dealing of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

"It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the whole American people. I do, therefore, invite my fellow citizens . . . to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due to Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become . . . sufferers in the lamentable civil strife . . . and fervently implore the interposition of the Almighty Hand to heal the wounds of the Nation and to restore it . . . to the full enjoyment of peace, harmony, tranquility, and union."

Lesson for December 10

Paul Witnesses Before Rulers

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 24:10-16; 26:22-29.

Golden Text: How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Romans 10:14.

M Paul Witnesses Before Rulers. Acts 24:10-16; 26:22-29.
T A Lawyer Accuses Paul. Acts 24:1-9.
W Paul's Defense. Acts 24:10-21.
T Paul Appeals to Felix. Acts 24:22-27.
F Paul Accused by the Jews. Acts 25:7-12.
S Agrippa Desires to Hear Paul. Acts 25:21-27.
S Paul's Mission in Life. Acts 26:16-23.

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Religious News

Germany Reports Gains in Foreign Missionaries

HAMBURG, Germany (EP)—The 1961 Evangelical Mission Annual shows that German Evangelical foreign missionaries have increased from 180 to 1,022 since the end of World War II. Medical work, the Annual reports, is especially stressed. There are 51 doctors among the 1,022 foreign missionaries.

Polish Reds Gear for Hard Battle Against Religion

WARSAW, Poland (EP)—The Red struggle against religion in the predominantly Roman Catholic country of Poland will mean a long, hard fight.

Communist Party leader Wladyslaw Gomulka admitted this recently in a press interview. He said "Religion is deeply rooted in a major part of our population. It is difficult to say how long religious belief will persist in Poland—certainly for tens of years and possibly longer."

Aussie Christmas Stamp Will Feature Bible Passage

CANBERRA, Australia (EP)—A Christmas stamp featuring a Biblical passage will be issued in time for Christmas mail this year in Australia. The five-pence postage will depict "Glory to God in the Highest and on Earth Peace," along with a 15th century Nativity scene.

Uncover Relics of King David's Era

JERUSALEM (EP)—Ancient artifacts thought to be relics of an Israelite settlement in the time of King David (1000 B.C.) have been discovered at Ein Gev across the Sea of Galilee from Tiberias.

Among the objects were: a ceramic jar bearing Hebrew inscriptions, items used in worship and traces of a 1,000-year-old synagogue.

DIA Board Approves Film Advance Schedules Communications Congress

SAN JOSE, Costa Rica (EP)—Members of the Board of Directors of Difusiones Inter-Americanas (DIA), meeting here last August, approved plans to increase distribution of tape-recorded evangelical programs throughout Latin America. The Board also named Paul Wegmueller to head a new department of audio-visuals with special stress on evangelical films in Latin America, and set Sept. 1962 as the date for the Second Latin American Congress on Evangelical Communications. Host city will be Huampani, Peru.

C. & M. A. To Develop Teaching Program in Northern New Guinea

NEW YORK (EP)—The Christian and Missionary Alliance has been asked by the Dutch government to develop and supervise a teacher-training program which will bring into being a system of primary schools throughout the extensive highland areas of northern New Guinea.

In making the announcement here, Dr. Nathan Bailey, president of the Alliance, said that Rev. Louis L. King, foreign secretary, has gone to the Far East to conduct a series of conferences with Dutch officials and church and missionary leaders during the next three weeks.

"It is our hope that this significant educational program in remote areas of New Guinea can be established on an efficient, cooperative basis with other missionary organizations working in that section," Dr. Bailey said.

The new school project will be set up so that the Alliance mission may choose evangelical Christian teachers in Holland, with the government there providing passage and paying salaries for three-year teaching terms on the field in New Guinea. Native students who have become Christian converts will thus be prepared for teaching in the system of grade schools which will be set up in the primitive island areas.

The Christian and Missionary Alliance, which has 830 missionaries in 22 countries, was the pioneering missionary organization to enter the most remote and isolated areas of mountainous New Guinea after World War II. In the past four years, Alliance mission leaders have reported that approximately 15,000 persons of the hard-to-reach tribes of the interior have become Christians in northern New Guinea, where the missionaries had found a stone-age culture existing.

Hungarian Stalinist Removed from Church Post

BUDAPEST (EP)—Immediately after the 22nd Soviet Party Congress denouncing Stalinists, Karoly Olt—staunch Stalinist in days gone by—was relieved of his post as president of the powerful bureau which controls church activities in Communist Hungary.

The Church-State Bureau is responsible for preparing and executing state rulings concerning the church. Its approval must be sought for all church appointments and it determines the amount of state subsidy the church will receive.

Church Construction Lagging

WASHINGTON, D.C. (EP)—At long last the generally upward trend in church construction seems to be lagging, at least temporarily. During September, church construction in the United States amounted to $91 million, which was $1 million more than in August but $3 million less than in the same month a year ago. Contrary to original prediction that church construction would run some 3 per cent ahead of 1960, it is now running 3 per cent behind.

Committee Chairman Says Social Security Exemption for Amish Illegal

WASHINGTON, D. C. (EP)—The chairman of the House Ways and Means Committee has said here he believes it unconstitutional to exempt any group from payment of a tax because of religious objections.

Rep. Wilbur E. Mills (Dem., Ark.) told Rep. Paul B. Dague (Rep., Pa.), sponsor of legislation that would exempt members of the Old Order Amish from participation in Social Security and payment of the tax, that he would call a hearing next session on such bills only if the Kennedy Administration specifically recommends such legislation.

In reply, Mr. Dague said it should be no more unconstitutional to exempt the Amish because of their religious beliefs than to permit voluntary participation for members of the clergy because of their beliefs in Church-State separation. Clergymen qualify for Social Security and pay the tax only if they file a waiver of exemption.

It was also pointed out by Mr. Dague that medical doctors are exempted from Social Security because of the objections of their professional groups.

'Black Muslim' Prisoners Say Denied Freedom of Worship

BUFFALO, N. Y. (EP)—Some 60 members of the "Black Muslim" sect, serving terms in Attica Prison, have filed a handwritten complaint in federal court in which they charge that they belong to a religious group and are being denied worship facilities by prison officials.

A similar case was brought to court last September by two Muslim inmates of the District of Columbia Reformatory in Lorton, Va. The case was heard by Federal Judge Oren B. Lewis in Alexandria, Va., who ruled that the Muslims were not being denied freedom of religion by prison authorities who barred meetings of the sect and the distribution of tracts.

The Muslim sect is said to advocate the doctrine of black supremacy and race hatred, favoring the return of all Negros to Africa.

Children's Size 'Chapel'

CAMBRIDGE, Mass. (EP)—When Cornerstone Baptist church here renovated its 115-year-old building, it included a scaled-down, children's size chapel in its basement.

Every feature of the chapel, including the pews and other furniture, was designed for the children who attend the services in their own chapel while their parents worship upstairs.

"They like it tremendously," says the Rev. Rolland C. Starr, pastor. "Many have said they would never miss Sunday services now that they have a church they call their own."

Several hundred attend regularly.

Free Churches Break Ground for Headquarters

MINNEAPOLIS, Minn. (EP)—Ground was broken on October 16 for the new $400,000 headquarters building of The Evangelical Free Church of America at 66th street and Bloomington avenue in Richfield, a suburb of Minneapolis.

Dr. Arnold T. Olson, president of the 34,000 member denomination, turned the first shovel.

Excavation was to begin later in the day, and completion of the 25,000 cubic foot structure is planned for early summer in 1962.

The building also will include the Beacon Book Store, Free Church Press and *The Evangelical Beacon* in addition to the executive offices.

A Familiar Atheist Again Acknowledges God

MOSCOW (EP)—"We have a 100-million-ton bomb," Premier Nikita Khrushchev told the opening session of the 22nd Soviet Communist party Congress Oct. 17, "but we do not intend to explode it.

"If we happen to explode it in the wrong place, we might break our own windows. . . May God grant that we never have to explode such a bomb."

Touring in Michigan

Recent field activities made possible two days of fellowship and service with the president of the Michigan Conference. No meetings were planned in advance; no schedule was set. The purpose of the visit was to observe new projects, to note means and methods, and to glean information and suggestions to share with other conferences.

Michigan is one of the older conferences of the Church whose history speaks for itself. Her accomplishments are challenging, her spiritual tone is refreshing. While the first interest of the tour concerned new projects, other interests were not overlooked.

East Allegan is one of the older churches. The rich ministry of this church has extended over a period of 92 years. In 1917 the original building was destroyed by fire but the spirit of evangelism continued and a new structure was provided.

Approximately ten years ago a full basement was provided for Sunday-school rooms, and now, in sharp contrast to hundreds of country churches which have closed their doors, the influence of East Allegan reaches around the world.

In Grand Rapids both First Church and Fairview have an interesting history. Each has been disturbed recently by extension of highway construction.

Fairview was formerly known as the Walker Church. Mr. Hugh Paine, Sr., and his family were members of this church for many years.

When the State became interested in the Fairview property, the congregation had to sell. Immediately they purchased a five-acre plot a few blocks from the original site. They now worship in a brick edifice that provides sanctuary, classrooms, pastor's study and other modern facilities.

Rally Day attendance totaled 137 as compared with 72 last year. Though they have just completed construction of the new building, this group now plans to add an educational unit in the near future.

Grand Rapids First church was also forced to sell her property, but purchased another church and parsonage in the same community which provide better opportunity than they previously had.

Tallmadge, Coldwater, and *Allendale* are moving in unison. Each has outgrown its former plant, has purchased a large tract of ground, and is in the process of building. The constructions are similar; each provides sanctuary, pastor's study, classrooms and other facilities. Tallmadge anticipates dedicating soon. Allendale is enclosed. Coldwater is moving along with finishing work.

It is reported that Rev. D. A. Manker, now pastor of the College Church at Miltonvale, was appointed pastor at Coldwater in the early years of his ministry.

While Coldwater was not a thriving church at the time, it did not throw cold water on the evangelistic spirit of the young pastor. He began to preach on revival lines and God honored his ministry; the crowd increased, and soon it was necessary to enlarge the church. Progress continued until they outgrew their facilities, and eventually they had to move.

Diamond Spring provides something unique in the annals of church history. In this vicinity two Wesleyan churches, only a few miles apart, carried on for many years. Recently the congregations united bringing their buildings with them. Two small edifices were placed together providing a sizable church with ample facilities for all.

The measure of fellowship was increased; operating expenses decreased; the outreach of the church was extended. Everyone is well pleased and the Lord is blessing.

Marshall stands in marked contrast to the churches referred to above. This congregation moved from the country to the edge of the city.

This work was pioneered some five years ago with assistance from the conference. The congregation first constructed a building which they anticipated using for living quarters for the pastor and an auditorium in which to hold services.

The work developed so rapidly that the portion planned for the pastor was turned into Sunday-school rooms, and they rented a parsonage. However, this was not their first choice. Now they are in the process of constructing another building adjacent to the first. This will be used as a parsonage, providing the Sunday school, or some other phase of the work, does not claim it.

Soon after the completion of this unit plans are to get under way on the sanctuary; Sunday-school attendance is now running near 90.

The Battle Creek church and the Detroit church may be placed in a common category. Each is using two buildings to accommodate its congregation.

The church in Battle Creek known as *Level Park* has a long history, but in recent years it broke through into an aggressive movement. Rev. E. W. Zuber made a great contribution to this forward move.

The new building is of brick structure with full basement and ample facilities for continued growth.

The *Detroit* church does not have roots so deep in history as some others, but the organization is not new. For several years our faithful people worshiped in a building that appeared much like a commercial unit. The Lord honored their ministry and gave them a new plant.

Recently they entertained the Church-Wide Sunday School Convention in their plant which provided ample space for the assembly, workshops, and dining room.

Rev. George Huff, former missionary to Africa, now serves as pastor of the Detroit church. He with certain laymen in the Conference have worked out a unique plan to liquidate their indebtedness.

Since 1954 the Michigan Conference has constructed nine new parsonages and sixteen new churches. It has also purchased one church and has carried out extended remodeling projects in ten others.

In less than ten years twenty-seven of the present forty-two churches have been built or remodeled. No churches have been closed during that period.

It is interesting to observe that with the exception of one or two projects, its present indebtedness is exceedingly low. The Conference has promoted its church extension program with marked efficiency and avoided mortgaging its future. Consequently, the path is open for continued extension and evangelism. The Lord multiply His blessings upon the Michigan Conference and others with it who labor selflessly and prayerfully to advance His great cause.—*General Superintendent R. D. Reisdorph*

"Every Believer a Witness"

The Eighth Annual MAS Sunday School Convention held in our Wilmington (Delaware) church Sept. 29, 30 presented a vital challenge for personal evangelism in our Sunday schools.

Our guest speaker, Mr. Leonard Whipple, instructor in Evangelism through Personal Witness at Eastern Pilgrim College, marvelously fulfilled the theme of the convention, "Every Believer a Witness," by making each Christian present feel he must be a personal witness for Christ.

Saturday morning session was made up of workshops conducted by members of the Conference Sunday School Board. Special music enriched the program and served as a challenge to youth as we listened to The Chapeletts, the girls trio from Eastern Pilgrim College.

Host pastor Joseph Kephart with his fine members very graciously entertained the convention. Rev. Edwin B. Wallace, Conference Sunday School Secretary, and his board truly desire to see every believer in MAS a witness for Christ. Many have been challenged to be just that.—*Edwin A. Roloson, reporter*

Sea Breeze Camp Meeting

Sea Breeze Camp Meeting will be held on the campgrounds at Hobe Sound, Florida, February 1-11, 1962. Evangelists Percy Trueblood, Glen Griffith and others. Song leaders Kenneth and Lillian Knapp. Hobe Sound is between Stuart and West Palm Beach on Highway 1. God has graciously made these gatherings a rich blessing to many. Pray with us that He will make the camp this winter a mighty outpouring of His Spirit. Bring bedding. Expenses reasonable. Write H. Robb French, Hobe Sound, Fla., Rt. 1., Box 115.

Called Home

Carlson.—Rev. Arthur G., born June 15, 1888, in Tidioute, Pennsylvania, passed to his reward at the age of 73, while attending a meeting at Salem, Ohio. He was co-pastor of the Warren (Ohio) Wesleyan Methodist Church since June 1960, with his wife, Catherine, whom he married March 26, 1942.

Previously he had served the following churches: Grace Akron and Carrollton in Ohio, and Pittsfield and Mentcle in Pennsylvania. He was treasurer of the Allegheny Conference for sixteen years and conference trustee eight years. He was an efficient, valuable conference officer, a conscientious, faithful pastor, and a radiant loyal witness for His master whom he loved and served supremely.

Survivors include his wife; two sons, Arthur G. Jr. and Robert M. of Canton; two daughters, Mrs. Henry (Elizabeth) Ortlip, presently on furlough from Haiti, and Mrs. William (Eleanor) Acevedo of St. Petersburg, Florida; fourteen grandchildren; two great-grandchildren; one brother of Akron, and one sister of Pittsburgh, Pennsylvania.

Funeral service was conducted in the Warren church with Rev. H. C. Van Wormer, Conference President, officiating, assisted by Rev. T. A. Robertson, Rev. J. B. Markey, Rev. T. W. Comadoll, Rev. Henry L. Lelear, Rev. C. C. Cross. Burial was in the Greenlawn Cemetery, Akron, Ohio.

—*H. C. Van Wormer*

Births

To Harvey and Rachel (Cox) Herring a daughter, Janina Rae Herring, October 28, 1961. Her brother's name is Jeffrey.

Born to Elvin and LaVerne (Coogle) Wilmot a baby boy on October 22, 1961. His name, David Elvin. The Wilmots are members of the Southdowns church in Kokomo.

OBITUARIES

Bates.—Edith (Card), was born in Coldwater, Mich., Jan. 31, 1880, and passed away Aug. 30, 1961. Her entire life was lived in Michigan with the exception of eight years in Toledo, Ohio. Early in life she came to know the Lord and consistently walked with Him through the years. On Aug. 25, 1897, she was married to Vernon Bates, who preceded her in death on March 22, 1954. Mrs. Bates was a member of the Coldwater Wesleyan Methodist Church. Besides her daughter, Ruby Bates of Coldwater, she leaves three sisters, five nieces and a host of friends. Funeral service was held from the Gillespie Funeral Home with the pastor, Rev. T. D. Bowditch, officiating. Rev. G. Visser assisted. Burial was in the family plot in the Card cemetery.

Coon.—Effie McMichael, was born June 23, 1881, at Carmel, Ind. and died at her home on Oct. 7, 1961. She was converted at the Carmel Wesleyan Methodist Church at the age of 12 and began teaching a Sunday-school class at the age of 14. Her life was one of deep devotion and service. She attended the Fairmount Bible School and served as a teacher until her marriage to Rev. Wesley McMichael, Sept. 20, 1911. They served the Bryant, New Castle, and Warren charges. After the death of Mr. McMichael in 1923, she lived alone until her marriage to Mr. Coon in 1930. Mr. Coon died in 1953. Sister Coon is survived by two children, Mrs. Lucille Simons, Decatur, Ind., and Warren McMichael, Lebanon, Ohio. Funeral services were conducted at the Bryant church by her pastor, Rev. Carl Brookshire. Burial was at the Blue River cemetery.—Carl A. Brookshire

Douglass.—Floyd G., was born in Westfield, Pa., Mar. 18, 1878, and went to his reward from Rome, N. Y., Oct. 6, 1961. He leaves his wife, Carolyn (Calkins), two sons: Pritchard of Rochester, N. Y., and Roderick of Utica; several grandchildren; two brothers, Royal of Horseheads, and Harold of Marion, Ind., and two sisters. Brother Douglass at the time of his passing was a member of the Willett Wesleyan Methodist Church of Syracuse. He served this church as its clerk, steward, trustee, and treasurer. He served the Rochester Conference as a trustee for 39 years, and treasurer for 28 years. He represented the Houghton area on the Board of Administration for a number of terms. The funeral service was held at Clifton, by his pastor, Rev. Royal S. Woodhead. Dr. David A. Rees, president of the Rochester Conference, spoke briefly on his life. The burial was at the Mt. Pleasant Cemetery at Houghton with Rev. Stanley Wright in charge. Dr. H. K. Sheets was present representing the Board of Administration.—Royal S. Woodhead

Wheeler.—George H., a member of the Flint (Mich.) Wesleyan Methodist Church, was born Mar. 3, 1879, and went to be with the Lord, Oct. 28, 1961. Interment was in the East Martin Cemetery, Allegan County. He is survived by his wife, Alice; six daughters; twenty-seven grandchildren; eight great-grandchildren; two half stepbrothers and two half stepsisters. Mr. Wheeler accepted Christ at an early age and lived a consistent and godly life. He was much loved and respected by all who knew him. He was a kind and loving father and husband.—Rev. D. J. Sodeman, pastor

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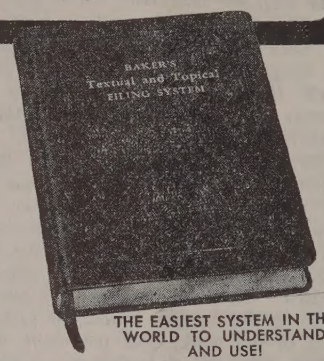

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EXECUTIVE BOARD MEETING

There will be a meeting of the Executive Board of the Board of Administration on Tuesday, November 28, 1961, at 1 p.m. at World Headquarters, Marion, Indiana.

B. H. Phaup, Chairman
Kenneth Dunn, Secretary

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Schedule of Sunday Services of a Wesleyan Methodist Church

8:30 a. m.	Sunday School
8:30 a. m.	Morning Worship
9:45 a. m.	Sunday School
11:00 a. m.	Sunday School
11:00 a. m.	Morning Worship
5:00 p. m.	Youth Choir Rehearsal
5:00 p. m.	Collegians
6:00 p. m.	High School Youth Meeting
6:00 p. m.	Jr. High Youth Meeting
6:00 p. m.	Pre-teens Meeting
7:00 p. m.	Evening Service
9:00 p.m.	Youth Singspirations

List of Daily Readings Offered by Bible Society

Copies of the Society's 1962 Daily Bible Reading schedule are now available at 2¢ each or 60¢ per hundred. Single copy free to everyone who requests it.

The schedule is printed in convenient bookmark form and features a two-color reproduction of the Society's newest World-wide Bible Reading poster.

Special readings are listed for Lent, Ascension Day, Mother's Day, Pentecost, Independence Day, Thanksgiving, Advent, Universal Bible Sunday and Christmas. Other readings cover the entire Books of Luke and Acts.

The address of the American Bible Society is 450 Park Avenue, New York 22, New York.

Perils and Pearls

(*from page* 4)

of soul because of his denial.

Behold the pearl formed in Peter's heart as he writes, "Christ also suffered for us, leaving us an example, that we should follow in his steps" (I Pet. 2: 21); "But if ye suffer for righteousness sake, happy are ye" (I Pet. 3:14). Let us treasure this pearl of truth, and count it a privilege to suffer for Him.

Peril—Others

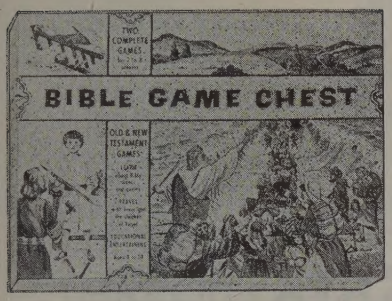
Pearl—Only Jesus

Peter learns of his own future and how he will meet death in John 21:19-24. He learns what it will cost him to be a follower of Christ. He immediately begins to wonder about John, the beloved apostle. Jesus' rebuke is sharp and to the point, "If I will that he tarry till I come, what is that to thee? Follow thou me." It was his concern to be faithful regardless of how his lot compared with that of others.

The rebuke of Christ and the experiences following Pentecost mellowed this impetuous man, and he writes in II Peter 1:4-12 that each Christian should shoulder the responsibility of fully appropriating the promises in partaking of the divine nature and demonstrating his calling and election to the fullest—living the abundant life!

These *perils* and *pearls* from the person and pen of Peter are but a few of the number to be found, but they furnish an abundance of food for thought and heart-searching.

BIBLE GAME CHEST



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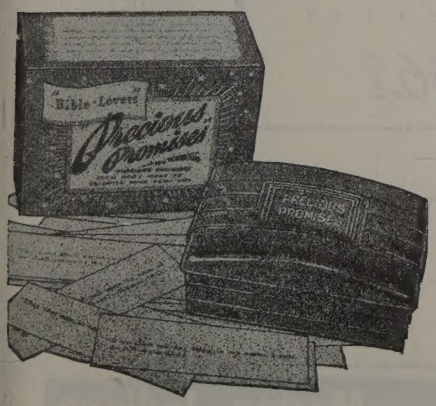

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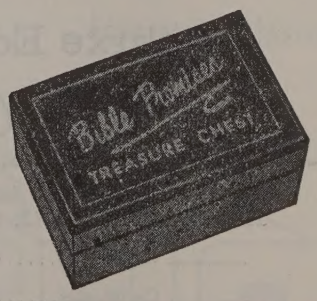

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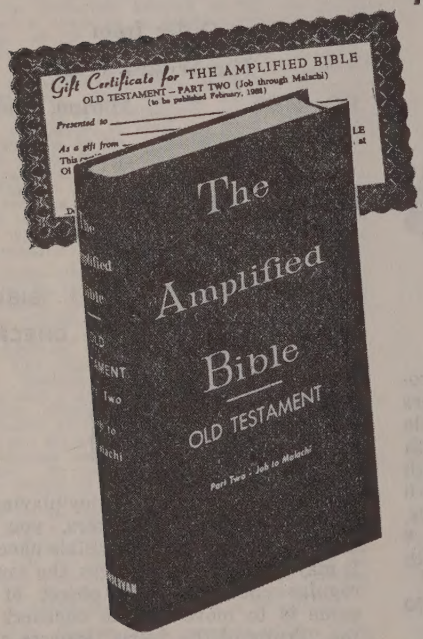

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